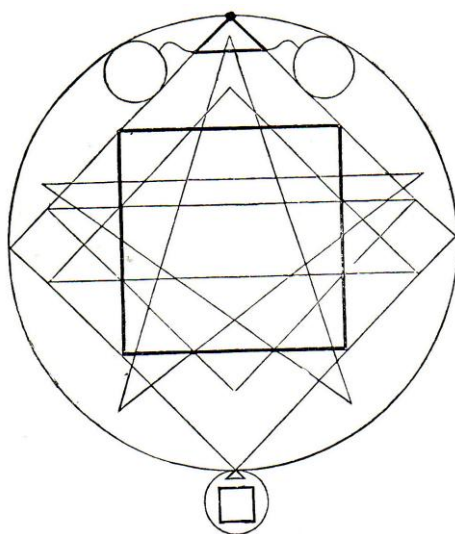


# **Meditation Triangle Units**



## **Creative Occultism and Meditation**

by

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**First Year – Part I**



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# Foreword

The Mystery of the Ages is on the verge of revelation, and through the revelation of the Soul that mystery which it veils stands revealed through “Occultism”. The Scriptures of the World Religions, we know today at least through the “media”, have ever prophesied over and over again that at the end of an age, an era, we shall see the revelation of that which is “secret”, or hidden. And, that means the emergence into the light of day of that which has hitherto been concealed or veiled.

This, our present Aquarian Cycle, is the beginning of a New Age, where that which is secret is immersing into the light of day. More than ever, the Soul is known as an entity, an archetype, as the motivating impulse and the spiritual centre of all manifested forms. The work of Jesus the Nazarene, and His main mission now more than two-thousand years ago, was to demonstrate the divine possibilities and powers latent in every human being. This is occultism.

Scarcely a century ago any scientist who dared profess any kin with occultism, was ridiculed and shunned. Today, our scientists, the high priests of science are not lacking who are willing to go on record as testifying that the liaison between the scientific and the intuitional methods is well under way; and, this is the “keynote” heralding this present Aquarian Age.

The barriers of physical distance are swept away; traditional religion with its narrow and hypocritical boundaries, mentally and physically, are today anachronism, at least in the West. Our Western intellectualism plays a great part, and overcomes worn out religion. Religion can no longer bring fear in the hearts and minds of men and women, rather we have become servers of our fellowmen without the impulse of religious leaders. As seen in the world today, confronting calamities as in Pakistan, service, love, sacrifice and understanding is the watchword, where Christianity remains completely inert. The sense of brotherhood and harmlessness develops in our world. Masonry too provides a magnificent form of service. The New Age is heralding, where men and women of goodwill are called the New group of World Servers. They make a definite appeal to the realistic aspiration of spiritually-minded people of goodwill everywhere, who are themselves so much more interested in reality than in religious dogmas. They have a complete sympathy with the energies of “A New Earth and a New Humanity”, in spite of all the present troubles in the world.

We are not tearing down or disregarding outmoded philosophies and religions through any destructive interest, they are simply digging their own graves, as today seen in Roman Catholic with “child abuse”. Humanism would abolish the

distinction between the sacred and the secular, not by killing the sense of reverence, but by taking the sacred out of the hands of the priesthood or craft.

The view that science has no emotional basis, that the investigation of the world of facts lies completely outside the world of values, the world of ideas as seen through the eyes of human desire or aspiration, must necessarily lie outside the world of facts.

“The great need at this time is for experts in the life of the soul and of a group of men and women who, undertaking the great experiment and transition, add their testimony to the truth of the statements of the mystics and occultists of all ages.” (A Treatise on White Magic (or the Way of the Disciple), page 41, by Alice A. Bailey, Lucis Press Ltd, London)

To the occultist, “Occultism” is conceived of as the study of the inner nature of things, as opposed to the outer characteristics that are studied by science. The German philosopher Arthur Schopenhauer designates this "inner nature" with the term “Will”, and suggests that science and mathematics are unable to penetrate beyond the relationship between one thing and another in order to explain the "inner nature" of the thing itself, independent of any external causal relationships with other "things". Schopenhauer also points towards this inherently relativistic nature of mathematics and conventional science in his formulation of the “World as Will”. By defining a thing solely in terms of its external relationships or effects we only find its external, or explicit nature. Occultism, on the other hand, is concerned with the nature of the "thing-in-itself". This is often accomplished through direct perceptual awareness, known as mysticism. From the scientific perspective, Occultism is regarded as unscientific as it does not make use of the scientific method (that is, observation and experimentation) to obtain truth, but instead relies on philosophical assumptions.

The science of occultism has its basis in a religious way of thinking, the roots of which stretch back into antiquity and which may be described as the Western Esoteric Tradition. Its principal ingredients have been identified as Gnosticism, the Hermetic treatises on alchemy and magic, Neo-Platonism, and the Kabbalah, all originating in the Eastern Mediterranean area during the first few centuries AD.

The word **occult** comes from the Latin word “**occultus**” (clandestine, hidden, secret), referring to "knowledge of the hidden". In the medical sense it is used to refer to a structure or process that is hidden, e.g. an "occult bleed" may be one detected indirectly by the presence of otherwise unexplained “anaemia”.

The word has many uses in the English language, popularly meaning "knowledge of the paranormal", as opposed to "knowledge of the measurable", usually referred to as science. The term is sometimes popularly taken to mean "knowledge meant only for certain people" or "knowledge that must be kept hidden", but for most practicing occultists it is simply the study of a deeper spiritual reality that extends beyond pure reason and the physical sciences. The terms "esoteric" and "arcane" can have a very similar meaning, and the three terms are often interchangeable. The term "occult" is also used as a label given to a number of magical organizations or orders, the teachings and practices taught by them, and to a large body of current and historical literature and spiritual philosophy related to this subject .

Occultism is the study of occult or hidden wisdom. To the occultist it is the study of "truth", a deeper truth that exists beneath the surface: "The truth is always hidden in plain sight". It can involve such subjects as magic (alternatively spelled and defined as magick), alchemy, extra-sensory perception, astrology, spiritualism, lithomancy, and numerology. There is often a strong religious element to these studies and beliefs, and many occultists profess adherence to religions such as Old Catholicism, Apostolic Gnosticism, purely Gnosticism, Hermeticism, Luciferianism, Thelema, and Neopaganism. While Christianity, Judaism, Hinduism, Buddhism, and Islam are generally not considered occult, some of their modern interpretations can be, as the interpretation of Hinduism within Theosophy or the various occult interpretations of the Jewish Kabbalah. Orthodox members of such religions are likely to consider such interpretations false; for example, the Kabbalah Centre has been criticised by Jewish scholars.

That the Kabbalah has been considered an occult study is also perhaps because of its popularity among magi (the biblical wise men who visited the Infant Jesus are said to have been magi of Zoroastrianism) and Thelemites. Kabbalah was later adopted by the Golden Dawn and brought out into the open by Aleister Crowley and his protégé Israel Regardie. Since that time many authors have emphasized a syncretic approach by drawing parallels between different disciplines.

The word "occult" is somewhat generic, in that almost everything that is not claimed by any of the major religions can be considered the occult. Even religious scientists have difficulties in defining occultism. A broad definition is offered by Nicholas Goodrick-Clarke:

From the 15th to 17th century, these kinds of ideas that are alternatively described as Western esotericism had a brief revival. Alchemy used to be common among highly important seventeenth-century scientists, such as Isaac

Newton and Gottfried Leibniz. Isaac Newton was accused of introducing occult agencies into natural science when he postulated gravity as a force capable of acting over vast distances. This revival of alchemy and other occult studies was halted by the triumph of empirical sciences and the Age of Enlightenment. "By the eighteenth century these unorthodox religious and philosophical concerns were well defined as 'occult', inasmuch as they lay on the outermost fringe of accepted forms of knowledge and discourse," and were only preserved by a few antiquarians and mystics. However, from about 1770 onwards, a renewed desire for mystery, an interest in the Middle Ages and a romantic temper encouraged a revival of occultism in Europe, "a reaction to the rationalist Enlightenment."

Based on his research into the modern German occult revival (1890–1910), Goodrick-Clarke puts forward a thesis on the driving force behind occultism. Behind its many varied forms apparently lies a uniform function, "a strong desire to reconcile the findings of modern natural science with a religious view that could restore man to a position of centrality and dignity in the universe."

Direct insight into or perception of the occult does not usually consist of access to physically measurable facts, but is arrived at through the mind or the spirit. The term can refer to mental, psychological or spiritual training. Many occultists have studied science (perceiving science as an adjunct to alchemy) to add validity to occult knowledge in a day and age where the mystical can easily be undermined as flights of fancy. An oft-cited means of gaining insight into the occult is the use of a focus; a physical object, a ritualistic action (for example, meditation or chanting), or a medium in which one becomes wholly immersed. These are just a few examples of the vast and numerous avenues that can be explored.

Our object in "Creative Occultism and Meditation" is to develop the sentiency of our souls that we can be in touch with the soul of humanity. We, occultists, harp on the thought of selfless service, to go out and serve; becoming conscious of the soul of humanity, and our service comes down onto the physical plane, and we are also contacting people who are not merely interested in occultism or in the spiritual life, but are just the kind men and women of goodwill. In that spirit of service we want to reach beyond the confines of our little personal life and touch the lives of people and are there to act as channels for the force of the Hierarchy, already explained in my book, "Directions and Techniques for Meditation", pages 52/54.

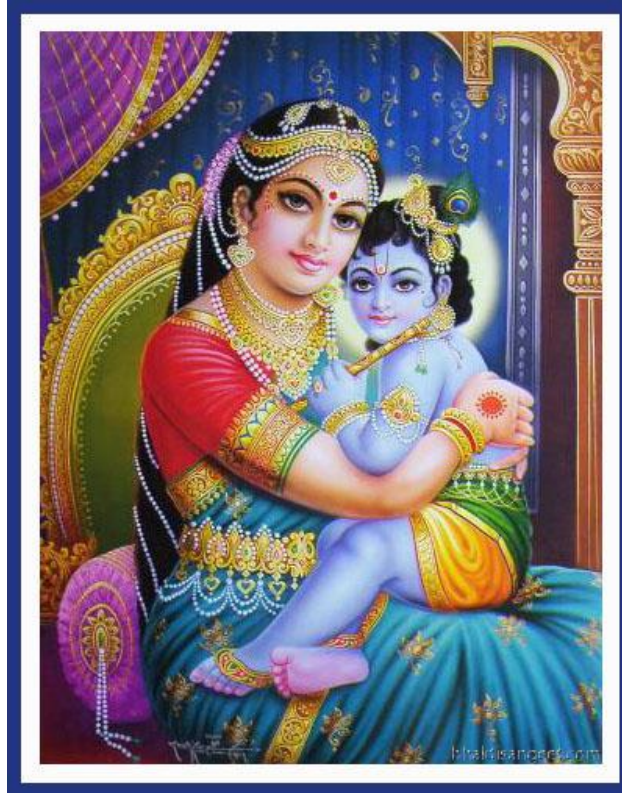
"At the centre of human life, the integrating group of new World servers must meet therefore a very real need. Their work must primarily be to keep such a close link with the soul of humanity—made up of all souls on their own level of being—through their own organised soul activity that

there will always be those who can "work in the interludes" and so keep the plan progressing and the vision before the eyes of those who cannot as yet themselves enter into the high and secret place. They have, as I oft times have said, to learn to work subjectively, and this they must do in order to preserve—in this cycle of activity and exoteric expression—the power, latent in all, to withdraw into the centre. They constitute the door, speaking symbolically. Capacities and powers can die out for lack of use; the power of divine abstraction and the faculty to find what has been called "the golden path which leads to the clear pool and from thence to the Temple of Retreat" must not be lost. This is the first work of the Group of World Mystics, and they must keep the path open and the way clear of obstructions. (A Treatise on White Magic (or the Way of the Disciple), page 520, by Alice A. Bailey, Lucis Press Ltd, London)

“The Hierarchy, through the Group of World Servers now in process of formation is seeking to externalise itself, and to restore the mysteries to humanity to whom they truly belong. If the attempt is to succeed it is basically necessary that all of you who have sensed the vision or seen a part of the intended plan should re-dedicate yourselves to the service of humanity, should pledge yourselves to the work of aiding to the utmost of your ability (ponder those words and search out their significance) all world servers, and should sacrifice your time and give of your money to further the endeavour of the Great Ones. Rest not, above all, from your meditation work; keep the inner link; think truth at all times. The need and the opportunity are great and all possible helpers are being called to the forefront of the battle. All can be used in some way, if the true nature of sacrifice is grasped, if skill in action is developed and if work without attachment is the effort of each and all of you.” (A Treatise on White Magic (or the Way of the Disciple), page 521, by Alice A. Bailey, Lucis Press Ltd, London)

This is the author's advise, “hold fast, whatever comes; as the real purpose of serving humanity in selfless service, has now become the only sense in life, the life of each who is creative and well awake. So clear and natural today the turning of the road has come when fondest hope moves on by force of conflict and of strive to active manifesting. He must indeed be blind of soul who sees it not.”

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A child is born void of knowledge. Then piece by piece information is registered in the mind. The mind is a storage of information, a data bank. There is no known limit as to the amount of information that can be kept in it. The information that occur in the memory come from outside the individual and entry is facilitated by the sense organs and within the individual through thoughts. There are five classes of information : knowledge, unverified data, unreasoned concepts, fallacies and lies. Knowledge : truths and logical concepts.

Unverified data : information, the reality of which have not been verified by the individual. Unreasoned concepts : theories which have not been reasoned out. Fallacies : information deemed factual by the individual but which are actually erroneous or unreasonable. Lies : information that are acceptedly incorrect, but are lived by the individual nonetheless. Knowledge is the bulk of truths and theories in the mind ; it is the bulk of correct information and logical ideas. Information in the mind can be increased by experiencing creation and man-made realities, knowing the experiences of mankind and by formulating and testing personal thoughts and conclusions. These must be classified accordingly. Having separated fact from fancy and logical opinions from baseless concoctions, an increase in knowledge is effected. And it is with knowledge that learnings

## Occult Correct Knowledge

The brain, what makes it function the way it does ? Does it do so on its own accord ? Is it therefore the core of the human being ? Is it in fact the entity ? the person ? How about the insane, those found to be without brain damage ? --non-organic insanity. Yes, it can be argued that there could be impairments of which men are unaware, after all no two brains, like fingerprints, are exactly alike.

Until such impairments are proven by medical science, the possibility cannot be a basis for conclusions. Studies have established that there are no damaged brain parts in non-organic insanity. The growth of the brain is believed to cease two years after birth (*convulsions or twisting still occur*), the time a human being is said to have completely acquired all essential body parts. And yet, at two years and a half, the child cannot be expected to think like an adult. In fact children this age are still in the sensory motor stage and are not capable of mental activities such as analysis and reasoning (*An Outline Of Piaget's Developmental Psychology by Ruth M. Beard 1968*).

They are neither capable of lifting weights that adults can carry, but they can handle lighter loads. Hence, the functioning of the complete brains of children are still bound to improve. The difference in mental capacity between a young and adult brain indicates that other than but by virtue of the brain, there is a reality that evolves into a capable overseer of human activities. The insane though awake is unaware of his acts, except during lucid intervals, periods when the lunatic is believed to be with awareness. Hence, an undamaged brain does not guarantee consciousness or awareness. Nor does a healthy physical build, when without the overseer entity. During sleep the functioning of body organs continue, except for vision which is shut off all others proceed with their activities. The other sense organs however are said to have reduced sensitivity. Sleep and arousal (consciousness and unconsciousness) are believed to be in the domain of the reticular formation, an intricate formation of cells and interconnecting fibres (*A Guide To The Nervous System by John Gibson, 1962*).

The difference in the functioning of adult brains (adult aware brain versus adult unaware brain of the insane ; and the conscious adult brain of the sleeping) indicates that there is a reality that directs when present or operative, and in the absence of which the body is unorganized. Call this the mind, the sum total of the learnings or fallacies and lies. Without the brain and the whole body the mind would not exist, without the mind the brain would simply be a heap of matter.

**Incorrect knowledge** is the knowledge whose seat is between the pairs of opposites, between pleasure and pain. It is the result of the activity of the

reasoning, clutching, karmic mind “en rapport” with the senses. It is the knowledge of the “notself”, unjustly interpreted by a mind which is neither purified nor controlled, but which is influenced by personal desire, and knowledge based on what Patanjali calls the wrong use of the image-making faculty, in the various types of personal and racial memory, in deduction coloured by feeling and fancy. In incorrect knowledge the mind is the producer of knowledge instead of its organ of perception, basing “knowledge” on supposition, which is very frequent and dangerous.

Correct knowledge, Patanjali informs us, is based on correct perception, correct deduction and correct witness. It is the faculty of the Higher Self (Soul), not of the mind, of the Higher Self using the mind under its control, as an instrument. The firm mind, acting to interpret what comes from the five senses but receiving confirmation from the higher planes of abstract mind and transmitting what is confirmed to the physical brain, gives rise to correct knowledge.

Incorrect knowledge is based on the perception of the form only, which cannot at this stage express life or true being. Only the “Christ” aspect within ourselves knows the reality of all forms. We are scientifically warned that passivity or sleep, in the sense of trance-like abstraction, is not the way to correct knowledge, but that complete alertness of the lower faculties and their subsequent quieting is the way.

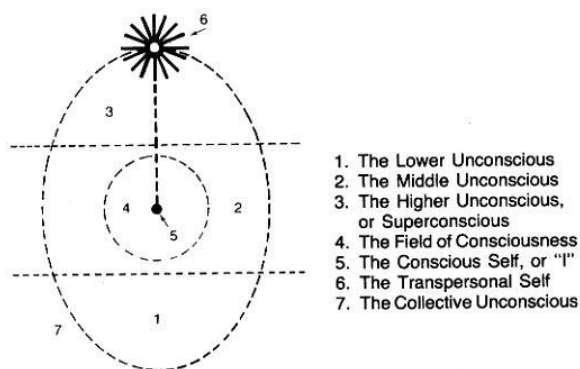
In describing “memory”, Patanjali mentions the multiple types of holding on that which has been understood by the versatile psychic nature – on the objective plane, on the plan of desire (high or low), on the mental plane in what has been taught us, or even in the right use of the mind as sixth sense. All of these types of memory are “notions”, which come and go. Only the memory stored in the causal body through life after life has permanence, and can therefore be called correct knowledge; In defining correct knowledge, Patanjali stresses the Perceiver, the True Thinker, who uses the mind as the window through which he looks at the entire world of manifestation, which is the “presented idea” of Ideas or Spiritual Realities.

We are told by our scientists, that first comes the reaction of the mind to the stimulus (inner and outer), then the controlling of this activity. Then comes a simultaneous activity of the mind and its control, the very control being an activity. It is, then, possible from the moment the mind being quiet, slips into the consciousness of the True Thinker, and receives a momentary flash of true insight. This is, absolutely, correct knowledge. The work (*once this illuminating moment is attainable*) is to make the higher vibration more frequent.

Differently formulated, “correct knowledge” is organized information. While “knowing” is waking up to knowledge. Understanding is the end product of a process that integrates knowledge/knowing into the brain infrastructure.

All new information is first processed by the mind. Knowing is the first step to becoming familiar with any information. Knowing is the domain of the mind. It is the mind cells that come into play when the information is being processed. Understanding is the domain of the brain. The brain cannot perceive. The brain is handed over information by the mind. The brain cross references any new knowledge with its stored knowledge and believes not the new information but in the new information in the light of old information. It is like if someone who in the past has been a source of bad experiences does something good. The mind passes the good experience to the brain. The brain cells break down this new unexpected behaviour and reassemble this behaviour in the light of the past memory of the person. So the brain at best doubts this new experience. Unless this new good experience is repeated again and again the brain does not change its opinion over night. What the brain does is understand. In order to understand the brain has to be exposed to the same knowledge again and again. This is why the more homework the student does the more he understands the subject because the brain develops a better and better understanding of the subject.

Know the difference between your conscious self image and your subconscious self. The mind knows. The brain understands. When the knowledge and the understanding are both the same then they together project perfect awareness. The bottom line awareness is the awareness of your conscious self. True awareness is the true you, your “I-ness”. It is absolutely essential that you know the difference between “knowing and understanding” if you are to answer the question, 'Who Am I?' Because you do not, “Get It” by merely knowing.



You have to know and understand your subconscious self. Only then can you become “awareness” itself. Your awareness, your “self” can even be and is mostly a mixture of your mind generated “Higher Self” (pure knowledge) and your brain generated self image (understanding). So which is superior knowing or

understanding? It is both. Both are essential sides of the same coin, just as half a coin is more or less useless currency. When both are “plus two” (super mature level) they become one and then they both work in complete harmony.

When the brain is educated it understands. But knowledge is always needed because the brain has to be a perpetual learner. So new knowledge is always needed especially for those who want to advance the frontiers of science. When both are “plus two” they become one. They both work in complete harmony. When we have them both on the same page at “plus two” then they create pure awareness - the real you.

“When the spiritual intelligence which stands alone and freed from objects, reflects itself in the mind stuff, then comes the awareness of the self.” The process of correct perception is just a matter of the removal of obstacles. Correct knowledge waits for us; it is always present, at the very centre of our being. The means of bringing this centre of our being, the Knower, into a state where it is one with knowledge and the field, is the mind. At a much later stage, direct illumination becomes possible; Correct knowledge, then, is the identification of the three aspects of all things, the identification of the part-self with all other part-selves and so with the whole.

In the Bhagavad Gita, discourse or chapter 13, we read:

## **The Field and the Knower (Matter and Spirit)**

(Translated from the Sanskrit by Philippe L. De Coster, D.D.)

### **PRAKRITI AND PURUSHA COMPRISE EVERYTHING**

Arjuna said: What is Prakriti and Purusha (*Matter and Spirit*)? What is the ‘Field’ and what is the ‘Knower of the Field’? Also, what is knowledge and that which ought to be known? These, Kesava (*Krsna*), I would like to know. (*Most MSS omit this verse.*)

### **UNIQUENESS OF THE ‘FIELD’ AND THE ‘KNOWER OF THE FIELD’**

The Supreme Lord said: This body, O son of Kunti (*Arjuna*), is called the ‘Field’ (*ksetra*), and he who knows it, is the ‘Knower of the Field’ (*ksetrajña*), by the Sages who understand these things. (13.01)

Recognise Me as the Knower of the Field in all Fields (*ksetras*), O Bhārata (*Arjuna*). Knowledge of the Field and the Knower of the Field is in My opinion true knowledge. (13.02)

### **PRÉCIS OF THE TEACHING**

What the Field (*ksetra*) is and what it is like, what its modifications (*changes, associations, transformations*) are and which derives from which, and who He is

(*ksetrajna, the Knower of the Field*), and what his powers (*var: nature*) are, hear now briefly from Me. (13.03)

### **THE VEHICLES OF REVELATION, THE TEACHING EXTOLLED**

In different ways has it been sung by Rishis, in various distinctive hymns, and in suggestive verses about Brahman (*Brahma-sutra short terse sayings concerning the Supreme Being*), full of reasoning and persuasiveness. (13.04)

### **THE CONSTITUENTS OF THE ‘FIELD’ (KSETRA), MATTER IN ALL ITS FORMS**

The great elements, the ego (*ahamkara*), intellect (*buddhi*), the Unmanifested, the ten senses and the one, and the five sense-objects of the senses (*the five organs of knowledge, or senses, the five organs of action, the mind, and the objects cognised by each of the five senses*); (13.05)

Desire, hate, pleasure, pain, combination (*the body*), intelligence, and constancy – these, briefly, are called the ‘field’ together with its associations (*modifications, transformations*). (See also 7.04) (13.06)

## **Comments on chapter thirteen**

One who understands the difference between the body, the soul and the Supersoul beyond them both attains liberation from this material world. Loving devotion is more than enough to realise the Supreme Lord Kṛṣṇa, the Eternal Truth. However, in this discourse the Lord Kṛṣṇa wants to widen Arjuna’s knowledge, philosophically and intellectually. Matter and Spirit (*Prakṛti and Puruṣa*), the Field and the Knower of the Field. They both are Beginningless. Matter as primordial substance, is ever changing, while Puruṣa (*Spirit*) is static, unmovable. In this chapter we do observe that the Gītā is at once the significance of life and the divine interpretation of life. He is a liberated embodied soul who sees the Supreme Lord in all creatures and in all creation. To escape through knowledge from the oppressive narrowness of unbelief, and the human self into blissful omnipresence of the Self (*Higher Self*) is the goal of human life.

The way to correct knowledge is the control and the purification of the lower nature through the practice of detachment. Only as the lower self becomes free from attachment does illusion disappear. When a high degree of control is reached, the right use of imagination helps carry the aspirant into the state where theory becomes reality and he then expresses correct knowledge from his innermost self. Correct knowledge results in the gracious peace towards which it has been said the psychic nature moves.

Patanjali says it can be reached by concentration on that which is dearest on the heart. However, it must be that which is dearest to the heart of all, not the part desires, the substitute longings, which hold us so long on the way. “Only that which is fruition of the ages, only that which is regaining of an old possession fully satisfies,” and is that which is dearest to the heart of all. Until we want that and only that, we shall not perceive correctly. Truth has its stages. It is for each of us at the stage we have reached.

The summary of the fifth discourse or chapter of the Bhagavad Gita, repeats what we have said before:

### **Samnyasa-Yoga - The Yoga of Action with Renunciation (detachment)**

Outwardly performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of spiritual knowledge, attains peace, detachment, patience, spiritual vision and happiness. Selflessly spending oneself for others and serving mankind should be one of the greatest sources of joy. The first benefit is that it causes us to forget ourselves, releasing us from the ‘steel box’ of our personality. The real sense of inner satisfaction drives from unattached service to those around, and that is great. Action and renunciation are identical. Action is the tree. Renunciation is the fruit thereof. One cannot be greater than the other. The tree and the fruit grow in the bosom of the Supreme Being to be loved by Eternity and embraced by Immortality.

#### **From the Bhagavad Gita, fifth discourse or chapter:**

Arjuna said: You now praise renunciation (*detachment*) of actions, O Kṛṣṇa, and again Yoga. Tell me decisively which of the two is better. (See also 5.05) (5.01)

The Supreme Lord said: Renunciation of actions and Yoga (*selfless action*), both lead to the highest bliss; but of the two, Yoga of action is superior to renunciation of action. (5.02)

He should be known as a perpetual ascetic (*Sannyāsi, one renouncing all*), who neither hates nor desires, for surmounting all dualities (*free from the pairs of opposites*), O Mighty-armed (*Arjuna*), he gains easily release from bondage. (5.03)

### **SANKHYA AND YOGA LEAD TO THE SAME GOAL**

The simple-minded, not the wise, say of Sankhya (*theory, knowledge*) and Yoga (*practise*) as different. Applying oneself to one earnestly, obtains the benefits of both. (5.04)

The state which is attained by Sankhyas is also reached by the Yogis. He sees, who sees Sankhya (*theory, knowledge*) and Yoga (*practise*) as one. (See also 6.01 and 6.02) (5.05)

### *KARMA-YOGA IS A MEANS TO SAMNYASA*

Hard to attain is renunciation, O mighty-armed (*Arjuna*) without the practise of Yoga. A sage well-versed and integrated in Yogic exercise (*yoga-yukta*) soon reaches Brahman. (See also 4.31, 4.38 and 5.08) (5.06)

### *A SAGE'S ACTIONS DO NOT INFLUENCE HIM*

He who is equipped with yoga, whose mind is pure and senses subdued, whose Self has become the Self of all beings, is not affected by actions even though he acts. (5.07)

There is also a distinction between knowledge, wisdom, intellect and understanding.

**There is also a distinction between knowledge, wisdom, intellect and understanding.**

Let us use “knowledge” in a very broad sense. Patanjali uses it in that sense. Now distinguishing between knowledge, intellect, wisdom and understanding, knowledge has been defined as the science of matter, wisdom as the science of spirit, and understanding as the relation between the two, the adaptation of the form’s contribution of knowledge to the intuitive flashes of wisdom which come from the inner life at the centre. Understanding, then, is the relation of the self’s immediate, direct cognition of truth to the not-self’s laboriously gathered and carefully tabulated knowledge received through the work of the senses and the lower mind. Understanding is the mediator. It is the consciousness aspect and, as such, the factor which moves up the ladder of evolution, being found at various stages between the two great pairs of opposites, Spirit and Matter. Understanding is the awareness of the “ego”.

## **I. Correct Understanding**

A. Description of sources of correct understanding.

1. Direct or individual perception: that which is perceived by *buddhi* (intellect).
2. Inference: that which is reasoned logic; another task of *buddhi*. For example, if there is smoke there must be fire; we cannot see the fire but smoke can only be made from fire.

3. Scriptures of the World: the words of sages, saints and prophets. Here, it must be said that there should be agreement between what a teacher says and the ancient scriptures, because the truth is the same. He then clarifies that there is a difference between the basic truth and its presentation. The presentation of the truth is variable because language, symbols, forms are modifiable and it reflects the individual's experience and or societal/cultural values. But nevertheless, the underlying truth is the same.

All of these types of correct understanding can be helpful, not painful if the perception contributes to understanding the true Self or not helpful, or painful) if the perception makes the person “firm in his ignorance, or duality”.

B. The goal of cultivating correct knowledge. The goal is to develop discrimination. To identify what is misperception and to discard it. “When discrimination have been cultivated, intelligence (*buddhi*) is full and bright, ego (*ahamkara*) and mind (*manas*) retreat, and *citta* (consciousness) becomes sharp and clear.” This process of discrimination should be used to “defuse the negative impact of memory, which links us in psychological time to the world of sensory pleasure and pain.” Ultimately, this process of discrimination helps to reduce “*vritti*”.

## **II. Misconception.**

Misconception is the distortion of reality which in turn generates inappropriate emotions and feelings, thereby distorting consciousness.

## **III. Imagination.**

Imagination or verbal delusion can be distinguished from misconception because in misconception there is an object to be confused about (e.g. a rope mistaken for a snake) whereas with imagination there is no object, only an opinion or a generated thought.

## **IV Limited possibilities**

The inability of man to appreciate his powers will limit the possibilities of life, failure to restrain exaggerations will bring forth frustrations. It has ever been proposed that man has made use only of ten percent of his actual capacity. This leaves ninety percent for the tapping. If such is the case, man must be capable of feats deemed impossible today. Logically it cannot include the power to fly, to become invisible or to change into a kitten and back to being a man again.

The hidden powers of man must consist only of heightened present-day capacities which are within the limitations of his physical and mental frameworks. Psycho-kinesis may or may not be one among these secrets. Many claims have been made along this line. Yet, in so far as natural science is concerned, the only brain emissions that can be detected and measured through the electroencephalograph are the weak waves such as the alpha, delta and theta waves.

If such weak waves can affect other human thoughts or act upon objects, then maybe psycho-kinesis is for real. Or if psycho-kinesis is not of brain waves then perhaps it is a human ability which just cannot be explained presently, in which case it cannot be for a special few only.

**Intellect** is the lower mind. It is the Self working in the lower mental body; it is the faculty which deduces, which collects, and correlates. It is “karma-manas”, human mind, the mind of science, the mind which later unites with the “Higher Mind”, when it has freed itself of “karma” and become “still”.

## **The Bhagavad Gita, Second Discourse or Chapter:**

### **KARMA YOGA AND SELFLESS ACTION A SAFE OPTION**

This, the wisdom that has been taught to you is Sankhya (*knowledge*). Now listen to the wisdom of Karma-yoga, which possessing, O Pārtha (*Arjuna*), you shall cast off the bondage of action. (2.39)

In this there is no loss of effort, or even harm. Even a little of this discipline (*dharma*) protects one from great fear. (2.40)

Here, O Son of Kuru (*Arjuna*), the essence of the soul (*buddhi*) is will (*vyavasāya*). Many-branched and endless are the indecisive devoid of will. (2.41)

### **THEORY AND PRACTICE OF KARMA YOGA**

Your concern is with the respective action alone; its fruits are never within your control. So, let not the fruit of action be your motive, nor let your attachment be the non-performance of action. (2.47)

O Dhannanjaya (*Arjuna*), steadfast in devotion perform your action, casting off attachment, remaining the same in success and failure. Equilibrium is called yoga (*Karma-yoga*). (2.48)

Truly, mere action is far inferior to devotion in wisdom (*buddhi-yoga*). O Dhananjaya (*Arjuna*), take refuge in wisdom (*buddhi*). Piteous are they whose motive is in the fruit (of action). (2.49)

He, who is fixed in wisdom, discards both good and evil works. Therefore, take refuge in yoga (*spiritual discipline on the way of oneness with the Supreme Being*). Yoga is skill in action. (2.50)

### **RESULTS OF KARMA YOGA**

For those wise men united in wisdom, having renounced the fruit of action, liberated from the bonds of birth, they go to that region that knows no ill. (2.51)

When your mind shall pass beyond the veil of delusion, then you will rise to indifference to what has been heard, and what is yet to be heard. (2.52)

When the mind, bewildered by the Scriptures (*śruti*), stands motionless and still, fixed in contemplation (*Samādhi*), then you will attain Yoga (union with the divine will). (2.53)

Arjuna said: O Keśava (*Kṛṣṇa*), what is the mark of the man of steady wisdom (*knowledge*), who is constant in contemplation? How does the man of steady knowledge speak, sit and walk? (2.54)

### **Knowledge and Emotion**

We live in the Cognitive (*recognising and understanding*) New Age. Both Cognitive Psychology and Neuroscience currently view Cognition as our primary, natural "state of mind" wherein the brain - or more specifically - the mind, operates and functions primarily in a world of consciousness and - through a conscious, cognitive, logical, empirical/rational process - acts as our dominant control centre that oversees all of our thoughts and actions.

In this view, the primary task of the mind is that of information processing. Neuroscientists track the pathways of electrical signals in the brain and draw all sorts of amazing conclusions from their observation. Some claim to be able to find, analyze, and solve our most pressing psychological/emotional problems by carrying out an MRI (*magnetic resonance imaging*) brain scan and by then prescribing the right chemicals to "change the path of action within the brain."

Emotion, through this cognitive lens, is viewed as a very secondary "irruptive" state that upon occasion raises its ugly head and interrupts our peaceful cognitive flow with some usually unwanted "feelings" that often get in the way of our more meaningful cognitive pursuits. Cognition is viewed as the centre of control for both mind and body.

In reality, this closed cognitive system just described is very far from our perceptual, operational truth. Cognition and Emotion are connected and relate in many ways. The mind - in its wisdom - makes good use of all of its

resources; it goes on its merry way doing what - throughout the many ages of growth and development of humankind - it has grown, developed and evolved to do: to act as a centre of control for the thinking, feeling being that we each have become. However, because of the need for a highly sophisticated regulatory system to monitor and manage this human "machine," what we label as "Emotion" is often found at the centre of our thoughts and actions - not on the periphery. These emotional actions and interactions range from the very basic "fight or flight" commands that rarely occur but sometimes are necessary to preserve and protect the being in question to the very sophisticated feelings, attitudes and memories that are at the very centre of what motivates and guides most everything that we think or do.

**Knowledge** expresses through the threefold personal self, expressing at first in early development through the physical body and then through the emotional body. Much of the early knowledge has now become automatic. (In saying knowledge expresses first through the lower bodies I mean, of course in conjunction with what mind is developed in the early stages.) The vehicle of knowledge for us is the lower mental body aligned with purified and controlled astral and physical bodies.

The intellect, as stated before, is the Self functioning in the lower mental body, on concrete levels of the mental plane. It is the faculty of concrete thought, which connects present with past and future, plus that which deals with the routine of experimental science, of business, of home-keeping, and so on and forth.

Research too, explores the influence of the rise of experimental science in the nineteenth century on the shaping of the theoretical and conceptual bases of psychology. The effect of the relationship between experimental science and psychology on perceptions of the validity of psychology also is addressed.

The rise of experimental science in the nineteenth century initiated a shift away from a process whereby discoveries were fitted into existing views of nature and toward a development of new concepts and theories. Mendel's work in the 1860's on inheritance factors led to the development of the science of genetics. The work of Lavoisier broke chemistry free of its associations with alchemy, and placed on the path to become a physical science. Some medical scientists began to explore the human mind, an area of inquiry that led to the development of the social science of psychology.

The rise of experimental science firmly established four objectives for all scientific inquiry--description, prediction, control, and understanding. The least

demanding of these objectives is the description of reality in an understandable way. Prediction involves both the observation and description of behaviour.

Much of the activities of everyday life should becoming sufficiently automatic so that it can drop below the level of conscious focus, giving more time for impersonal thought which will build the bridge to higher mind, and “Higher Self”. There should be a growing ability to carry on a train of more or less abstract thought while performing an ordinary task with the lower mind directing.

**Knowledge**, we now know, has the complexity of experience, which come about by seeing it from different perspectives. This is why training and education is difficult - one cannot count on one person's knowledge transferring to another. Knowledge is built from scratch by the learner through experience. Information is static, but knowledge is dynamic as it lives within us.

**Wisdom** is the ultimate level of **understanding**. As with knowledge, wisdom operates within us. We can share our experiences that create the building blocks for wisdom, however, it need to be communicated with even more understanding of the personal contexts of our audience than with knowledge sharing.

Understanding should express through the true individual or ego at whatever stage of awareness has been reached. True understanding belongs, it seems, for most of us to the highest plane. It expresses through the egoic or causal body. Higher mind is developed through the perfecting of the concrete mind's work; Clear-sighted use of the intellect in contact with form leads in time to impersonal reactions or understanding, which leads to love and identification with the other differentiations, in form, of the One, and the desire to serve them. Understanding comes through the practice of meditation. The higher mind is the lowest aspect of the True Individual or Thinker.

Someone argued: “I only understand through meditation. I tried to understand through my mind, with partial success, but to really know, to understand at a level that matters, meditation is the only way for me. My life would make no sense without it.”

The quest for real spiritual understanding in who we are and why we are here has never demanded so much attention until now, in this New and Scientific Age. We are living in times of immense and rapid change. Change so great, it would take our mind just beyond the limit of our current belief and perceptions, a line many traditionally minded are currently unwilling to cross. Now is the

time when we feel the overwhelming urge to seek spiritual guidance, not without, but within ourselves. The simple practice of daily meditation reconnects us to the eternal source of oneness, from which we are all a part of.

Many people list body and health benefits of meditation such as lower stress, mental clarity, and improved blood pressure, but the spiritual benefits are worth more than words can describe.

Experiencing full awareness of the one, omnipresent consciousness, is as humbling as it is exhilarating. It is a powerful reminder that we are on a journey in which we can create anything we want. Achieving deep meditative states allows escape from the ego into a place where judgments and fears are quelled and only pure unconditional love exists.

When we achieve these clear, deep realms of stillness, we are reminded that this is our intrinsic nature; pure, timeless, unbounded awareness. We simply are this awareness in a perpetual state of false-awakening as we live a dream of ourselves. It is the deep connection we experience during meditation and that enlightens us, and allows us to grow.

**Wisdom is Buddhi**, or **Atma-Buddhi**. For us, according to the Tibetan, it is *Buddhi*. **Buddhi** (*Sanskrit*: "intellect; the faculty of discrimination") from the root *budh* (to be awake; to understand; to know) — the determinative faculty of the mind that makes decisions; sometimes translated as "intellect." Another translation is the higher mind, or wisdom. At a more gross level *buddhi* is the aspect of mind that knows, decides, judges, and discriminates. It can determine the wiser of two courses of action, if it functions clearly and if *manas* will accept its guidance. *buddhi* is one of the four parts of the *antahkarana* ("inner conscience" or "the manifest mind") and the other three parts are *manas* (the mind), *chitta* (the memory) and *ahankara* (the ego).

On the more gross or surface levels of living and meditation, *buddhi* is used as a tool for discrimination, as just described. However, when we get deep enough in meditation, we discover that it was the subtlest aspect of Buddhi that first started to see division in ourselves and the universe. In other words, although *buddhi* is used as a tool for deepening experience in meditation, it was Buddhi who carved up the universe in the first place, seeing division where there is unity. To discriminate between **Buddhi** and pure consciousness is one of the final stages in the meditative journey.

The principle of *buddhi* is one of the most important principles and tools of *Yoga*, as presented in the *Yoga Sutras*. The term *buddhi* itself is only used a couple times in the *Yoga Sutra*, although *buddhi* has to do with discrimination,

or *viveka*, and that term is used several times. By reviewing those few *sutras*, it will become clear how the entire process is founded on discrimination and *buddhi*.

It is synthetic and subjective, as knowledge is separative and objective. Wisdom unifies; Knowledge discriminates between opposites, differentiates and separates. Knowledge is the first stage and wisdom is the last. *Buddhi* is pure reason in distinction to the lesser reasoning which belongs to the intellect in the production of knowledge. *Buddhi* is the Self, working through the bliss sheath, through higher mind and all lower sheaths. When it happens that we have, succeeded in removing all obstructions, the wisdom of the heart of the self may illumine the higher mind and the lower mind. From the lower mind, the astral body and the physical brain receive illumination and on the physical plane man receives a message from the spiritual.

### **From the Bhagavad Gita, discourse or chapter 2: 48-50.**

O Dhannanjaya (*Arjuna*), steadfast in devotion perform your action, casting off attachment, remaining the same in success and failure. Equilibrium is called yoga (*Karma-yoga*). (2.48)

Truly, mere action is far inferior to devotion in wisdom (*buddhi-yoga*). O Dhananjaya (*Arjuna*), take refuge in wisdom (*buddhi*). Piteous are they whose motive is in the fruit (of action). (2.49)

He, who is fixed in wisdom, discards both good and evil works. Therefore, take refuge in yoga (*spiritual discipline on the way of oneness with the Supreme Being*). Yoga is skill in action. (2.50)

### **Comments:**

Mere action, however philanthropic or humanitarian, is but labour! Even a mule may convey great learning by carrying a huge load of the best literature; but no one will confer a doctorate on it!

Taking "refuge" is important. Before performing any action, look as a refuge to *buddhi* for orders. This *buddhi* should be "attached or united" to Unique (God). This is *buddhi yoga*. This is "skill in action", another characteristic of *yoga*.

History extols the great deeds of men of extraordinary skill who have shaped nations. History is concerned with social values, not with inner wisdom. But our Bhagavad Gita (which are also historical documents) exalt only men of wisdom

who excelled in *buddhi yoga* and who were, therefore, in tune with God. Our scriptures, again, abound in instances where the material part of an action was insignificant but the spiritual content was great: the spirit is vital. When thousands of tons of earth are crushed, you get a small but most precious diamond.

The yogi goes beyond good and evil deeds. Is this a license? No. Ask yourself: "Am I a yogi? Am I in constant and conscious communion with the Unique (God)?" If we are, we will never indulge in evil action. **All** our actions will be the manifestation of God's will. That is true skill in action: to do...to put your whole heart and soul into the doing itself...yet, to be free from selfish motive...to do one's duty knowing it is the will of the Unique (God).

## The Senses

Our knowledge of all the senses is very incomplete and unsatisfactory, especially with regard to the neural and mental processes that are an essential, perhaps the major, keys to understanding consciousness. Anatomical and physiological knowledge of the structures of the nervous system is detailed and rather complete, but furnishes only the slightest clues to the operation of the senses.

Empirical knowledge of how the senses behave is extensive, but it only describes and does not explain. There seem to be few areas of modern science so important and interesting to us in which the fundamental knowledge is so incomplete. The senses should not be studied in isolation from one another, since there are surprising connections as the result of the mental processes of consciousness. The senses do not interact solely with consciousness, but also with subconscious and involuntary responses to the environment.

Most of the sensory cells seem to be descended from ciliated primitive cells that would have been unusually active and became included in associations to take advantage of their responsiveness. The rod and cone cells of the retina have lost all apparent characteristics of these primitive sensory cells except perhaps the overall shape, while the chemical and mechanical sensors retain cilia and hairs because of their functionality. The nerve impulses from these cells do not reach the brain directly, but only through many synaptic connections involving cross connections, coding and processing, that result in complex messages carried by far fewer fibres. These trunk nerves enter intermediate bodies, with connections to both hemispheres of the brain, and pass on their signals to further bundles of fibres to distribute the signals to the cortex and the centres of consciousness, wherever they may be.

Sensory perception will not be understood until all these pathways are elucidated. There are no simple senses that directly interact with consciousness. The two hemispheres of the brain appear to share sensory information equally and impartially. In vision and hearing, both halves of the brain are essential to the complete sensation. There is no support whatsoever for the view that there are two brains with different characteristics as far as the senses are involved. The senses also involve the central and old parts of the brain, the brain stem and its associated regions.

Consciousness is probably located here, not in the peripheral cortex that seems chiefly devoted to information storage. Simpler psychologists so want the large cortex to be what confers humanity and consciousness that conflicting evidence is overlooked. The functioning of the brain will never be revealed by the scalpel, balance and micro-electrode.

The senses cannot be understood except by careful separation of the physical and objective stimulus from the mental and subjective perception. We cannot be directly aware of the properties and qualities of external objects, though our language and thinking often identifies an object with its perception. An object cannot, of itself, be red, nor a solution of sugar sweet: these are essentially perceptions within ourselves, not properties of matter.

All the senses appear to depend more or less on differences between the states of neighbouring sensors. This is strongest in the visual and aural senses, perhaps weakest in touch, but even here the co-operation of several neighbouring cells is probably necessary to launch a sensation. All senses have the widest dynamic range possible, which is greatest in hearing, and least in touch or taste, made possible by a logarithmic response. All senses communicate only by electrical pulses travelling down nerve axons, and are subject to noise. All senses exhibit *adaptation*, in which a continued steady stimulus has an effect decreasing with time, as well as *masking*, in which one stimulus increases the threshold for the detection of another. There is no straightforward, universal connection between the intensity of a stimulus and the strength of its perception. Sensation can judge equality with some precision, but ratios cannot be accurately estimated, even approximately.

The subjective experiences of the consciousness are created by dynamic mental activity based on sensory information combined with memory, and *all of these three factors are necessary*. This includes things like colours, smells, tones, flavours, recognition of faces, and pain, and indeed the world we see. All the senses are simultaneously in action, and our consciousness is dominated by perceptions. How these perceptions arise is completely unknown, a mystery. If it were known, we would be able to describe what red is, how salt tastes, and what

a major chord sounds like. All we can do now is assume we all have the same sensations and describe things in terms of them. This is probably a pretty good assumption, and we can even detect slight anomalies between individuals when they occur, but it leaves a nagging doubt and a thirst for knowledge.

## Sources

1. D. V. Smith and R. F. Margolskee, *Making Sense of Taste in Scientific American*, March 2001, p. 32-39.
2. *New Encyclopedia Britannica*, 15th edition, Vol. 27, pages 115-222, article *Sensory Perception*. The majority of this long article is devoted to seeing and hearing, and the treatment is complementary to the one presented here.
3. *Ordinary Ecstasy*, The dialectics of humanistic psychology (third edition), by John Rowan (2001), Routledge.
4. *Dictionnaire de la Psychologie*, by Norbert Sillamy, 1989, Larousse.

The senses, the avenues inward, and also their counterparts, the avenues outward, are the means whereby man becomes aware of and gains knowledge of the not-self. These senses exist in the animal, but only as instinct, since the animal lacks the interpreter or correlator, which we know as mind in man. It is mind which gives the senses meaning, and which is closely connected with the third sense of sight, the synthesizing sense. Without mind, the vibrations carried inward would create no conscious reaction.

The outer or material sense carries to the astral body a contact received by the physical body. A sensation is born. Then, the sensation becomes an image and a percept in the mental body or in the mind. Therefore, the mind is the “common sense” for it alone works with the five senses to interpret what they bring, and to make possible responses from the Self to their messages. The “Rajah”(Prince) of the senses, and the “ten senses and the one” are other ways of expressing this idea. The mind establishes relations between objects of consciousness. So, it is that the sixth sense, taking what comes from the five senses and combining this information in one idea or notion or percept. Then the mind works further, generalizing and producing concepts to be used in the reasoning thought processes.

## Interesting quotes on the subject.

“He who would hear the voice of **Nada** ‘the Soundless Sound,’ and comprehend it,” says the *Voice of the Silence*, “he has to learn the nature of Dharana.” The description of **Dharana**, a high meditative state, is provided by H. P. Blavatsky in a footnote:

*“... the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.”*

And quotes Krishna in *Shrimad Bhagavat*: –

*“He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the Siddhis (powers) stand ready to serve.”*

**The Bhagavad Gita, Discourse or chapter 13:**

## **Thirteenth Discourse**

### **The Field and the Knower (Matter and Spirit)**

#### **PRAKRITI AND PURUSHA COMPRISE EVERYTHING**

Arjuna said: What is Prakriti and Purusha (*Matter and Spirit*)? What is the ‘Field’ and what is the ‘Knower of the Field’? Also, what is knowledge and that which ought to be known? These, Kesava (*Krsna*), I would like to know. (*Most MSS omit this verse.*)

#### **UNIQUENESS OF THE ‘FIELD’ AND THE ‘KNOWER OF THE FIELD’**

The Supreme Lord said: This body, O son of Kunti (*Arjuna*), is called the ‘Field’ (*ksetra*), and he who knows it, is the ‘Knower of the Field’ (*ksetrajña*), by the Sages who understand these things. (13.01)

Recognise Me as the Knower of the Field in all Fields (*ksetras*), O Bhārata (*Arjuna*). Knowledge of the Field and the Knower of the Field is in My opinion true knowledge. (13.02)

#### **PRÉCIS OF THE TEACHING**

What the Field (*ksetra*) is and what it is like, what its modifications (*changes, associations, transformations*) are and which derives from which, and who He is (*ksetrajña, the Knower of the Field*), and what his powers (*var: nature*) are, hear now briefly from Me. (13.03)

#### **THE VEHICLES OF REVELATION, THE TEACHING EXTOLLED**

In different ways has it been sung by Rishis, in various distinctive hymns, and in suggestive verses about Brahman (*Brahma-sutra short terse sayings concerning the Supreme Being*), full of reasoning and persuasiveness. (13.04)

## **THE CONSTITUENTS OF THE ‘FIELD’ (KSETRA), MATTER IN ALL ITS FORMS**

The great elements, the ego (*ahamkara*), intellect (*buddhi*), the Unmanifested, the ten senses and the one, and the five sense-objects of the senses (*the five organs of knowledge, or senses, the five organs of action, the mind, and the objects cognised by each of the five senses*); (13.05)

Desire, hate, pleasure, pain, combination (*the body*), intelligence, and constancy – these, briefly, are called the ‘field’ together with its associations (*modifications, transformations*). (See also 7.04) (13.06)

## **SELF-CULTURE ENCOURAGING SELF-KNOWLEDGE**

Humility, modesty, non-violence, forgiveness, uprightness (*morality*), service of the teacher, purity, resoluteness, self-control, (13.07)

Dispassion towards the things of sense, and also absence of egoism, insight of evil into birth, death, old age, disease and pain; (13.08)

Detachment, absence of identification of self with son, wife, home and such things, and a constant equal-mindedness in whatever happens, pleasing and unpleasing; (13.09)

Unswerving, concentrated, disciplined devotion to Me in yoga of union, dwelling apart in solitary places, taking no pleasure in the company of worldly people; (13.10)

Permanence in the knowledge of the Self (*adhyātma*; see also 7.29), perception of the goal of true knowledge, all this is declared to be knowledge, all else is ignorance. (13.11)

## **BRAHMAN THE KNOWABLE BEYOND SPEECH AND THOUGHT**

What is to be known I will describe to you, by knowing which one attains immortality: the beginningless Supreme Being (*Para-Brahma*), which is neither ‘sat’ (*being*) nor ‘asat’ (*non-being*) (*lies beyond the cause and effect*); (See also 9.19, 11.37, and 15.18) (13.12)

## **BRAHMAN IS THE SOURCE OF EVERYTHING**

With hands and feet on every side, with eyes, heads, mouths and ears on every side, He (*That*) abides in the world, enveloping all. (See also RV 10.81.03, ShU 3.16) (13.13)

### **BRAHMAN IS UNCONDITIONED**

Devoid of all the senses, He, yet, sheds light on all their constituents (*Gunas, the three modes of Matter or Nature*); unattached, and yet supporting everything; free from constituents (*Gunas, the three modes of Matter or Nature*), yet, experiencing them. (13.14)

### **BRAHMAN IS ALL**

Within all beings, and yet outside them; immovable and also movable; by reason of His subtlety, He (*That, tat*) is incapable of being known; far away He (*That, tat*) stands near. (13.15)

### **BRAHMAN IS THE ONE 'SELF' (HIGHER SELF) IN ALL**

Undivided, in beings He (*That, tat*) abides seeming divided: This is 'That' (*tat*) which should be known as the One who upholds, devours and generates all beings. (See also 11.13, and 18.20) (13.16)

### **BRAHMA IS THE LIGHT THAT SHINES ON ALL**

That (*tat*), the Light of all lights is said to be 'Beyond darkness'; Knowledge, the object of knowledge, and that which can be known only through knowledge, seated in the hearts of all. (See also 15.06 and 15.12, and MuU 3.01.07, ShU 3.08) (13.17)

### **THROUGH DEVOTION THE LIGHT IS REVEALED, BHAKTI EVOLVING IN JUANA**

So, the 'Field' (*ksetra, the body*), 'Knowledge' and the 'Object of Knowledge', have been briefly explained. My devotee, knowing this, enters into My Being. (13.18)

### **PRAKRITI (MATTER, NATURE) AND PURUSHA (SELF, ĀTMĀ, SPIRIT) ARE ETERNAL VALUES**

Know that Prakriti (*matter, nature*) and Purusha (*Self, Ātmā, Spirit*) are both without commencement; and know also that changes (*modifications, associations, transformations*) and constituents (*Gunas, the three modes of Matter or Nature*) arise from Prakriti (*matter, nature*). (13.19)

Prakriti (*matter, nature*) is said to be the source cause, of the production of the body and the senses (*effect and instruments*). Purusha (*Self, Ātmā, Spirit*) is said to be the cause, in the experience of pleasures and pains. (13.20)

### THE RESULT OF MUNDANE LIFE

For this Purusha (*Self, Ātmā, Spirit*) is positioned in Prakriti (*matter, nature*), experiencing its ‘constituents’ born of Prakriti. Attachment to the constituents (*Gunās, the three modes of Matter or Nature*) is instrumental in taking birth in good and bad wombs. (13.21)

### BRAHMA-JNANA CHASES AWAY THE DELUSION OF BIRTH

The Supreme Purusha (*Transcendental Enjoyer*), here in the body, is also called the Surveyor, the Approver, the Supporter, the One who experiences, the Great Lord and the Supreme Self. (13.22)

He who in this way knows the Purusha (*Self, Ātmā, Spirit*) and Prakriti (*matter, nature*) with its constituents (*Gunās, the three modes of Matter or Nature*), in whatever condition he may be, does not enter into rebirth. (13.23)

### THE FOUR PATHS TO SELF-KNOWLEDGE

Through meditation some see the Self in the self by the Self; others by Sankhya Yoga (*yoga of knowledge*), and still others by Karma-Yoga (*actions without fruitive desires*). (13.24)

In addition, others, not conversant in these (*spiritual or yoga of knowledge*), worship as they have heard from others; and even them taking their stand on what they have heard (*taking their stand on Scriptures*), pass also beyond death. (13.25)

### NOTHING EXISTS OUTSIDE THE SELF

Whatever being comes to be, moving or unmoving, O best of the Bhārata (*Arjuna*), know this, derives its being from the union of the ‘Field’ (*ksetra*) and the ‘Knower of the Field’ (*ksetrajña*). (See also 7.06) (13.26)

### THE ONE SELF IN ALL

He who sees the Supreme Lord abiding ever the same in all contingent beings, immortal in the mortal, he indeed sees. (13.27)

### KNOWLEDGE OF THE ONE SELF LEADS TO LIBERATION

Perceiving, indeed, the same Lord as equally established everywhere, he does not destroy the Self (*true Self, Higher Self*) by the self (*self-sense*), and in this way, he treads the highest Path (*Goal*). (13.28)

### NOT THE 'SELF' BUT PRAKRITI ACTS

He who perceives that Prakriti (*matter, nature*) performs all actions, and that the Self (*Ātmā*) engages not in actions, he sees indeed. (See also 3.27, 5.09 and 14.19) (13.29)

### THE SELF IS THE SOURCE AND THE ABODE OF ALL CONTINGENT BEINGS

When one perceives that, the diversity of contingent beings abides in One, and from “That” (*tat*) only they radiate, then he reaches the Brahman. (13.30)

### THE 'SELF' IS NOT AFFECTED BY THE FRUITS OF ACTION

Because this Supreme Self, imperishable, knows no beginning, no constituent of Matter (*of Nature; Gunas, the three modes of matter*), though seated in the body, O son of Kunti (*Arjuna*), neither acts, nor is affected in any way. (13.31)

Just as the ether (*akasa*), pervading everything, knows no defilement on account of its subtlety, so does the Self, though everywhere abiding and embodied, know no defilement. (13.32)

### THE 'SELF' ILLUMINES ALL

Just as the one Sun lights up this entire universe, so does the ‘Knower of the Field’ (*ksetrajna*) illumine this entire ‘Field’ (*ksetra*), O Bharata (*Arjuna*). (13.33)

### THE TEACHING SUMMED UP

They who by the eyes of knowledge discern the difference between the ‘Field’ (*ksetra*) and the ‘Knower of the Field’ (*ksetrajna*), and the deliverance of beings from Prakriti (*Matter, the material form*), they attain the Supreme. (13.34)

In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the thirteenth discourse entitled, “The Field and the Knower (Matter and Spirit)”.

### Our Comments:

One who understands the difference between the body, the soul and the Supersoul beyond them both attains liberation from this material world. Loving devotion is more than enough to realise the Supreme Lord Kṛṣṇa, the Eternal Truth. However, in this discourse the Lord Kṛṣṇa wants to widen Arjuna’s knowledge, philosophically and intellectually. Matter and Spirit (*Prakṛti and Puruṣa*), the Field and the Knower of the Field. They both are Beginningless.

Matter as primordial substance, is ever changing, while Purusa (*Spirit*) is static, unmovable. In this chapter we do observe that the Gītā is at once the significance of life and the divine interpretation of life. He is a liberated embodied soul who sees the Supreme Lord in all creatures and in all creation. To escape through knowledge from the oppressive narrowness of unbelief, and the human self into blissful omnipresence of the Self (*Higher Self*) is the goal of human life.

## **Cosmic Consciousness or Universal Mind, and the Higher Self**

Incorporating beliefs about the Higher Self or true identity is an important aspect of spiritual growth, but no matter how powerful, inspiring, or life-changing these ideas and beliefs may be, they eventually run out of steam because **Who you are is beyond thought or belief.**

When one reaches this stage of desire and intention, developing a spiritual practice that can consistently restore you to a **direct experience of your Higher Self** becomes essential. One realizes that spiritual belief is essentially meaningless and hollow without a personal and direct experience of the Divine.

There are countless practices in the world that serve the purpose of restoring your awareness to one of Pure Being. Ultimately, it does not matter which practice you choose, but choosing one and applying it consistently is what will lead you to a continual and ever-present state of enlightenment ... the state of directly experiencing your Unique Self (*God Self*) in every moment.

The path that has led us and countless others to this direct experience of Self is the path of hearing the Divine Voice within as a means of restoring our awareness to the Truth of Who we are—in every moment. This is the path that the Spiritual Masters took during their lifetime.



The senses may work, but the self may be unaware of their working if the mind (the instrument of the Self) chooses to abstract itself, to go to sleep in what is called “the quiescent state of the *vriddhis*.” “The *indriya* or sense is not the physical organ, but the faculty of the mind operating through that organ as its instrument.” “*Manas* is the leading *indriya*, of which the senses are powers.”

The senses with mind, give rise to concepts of past, present, and future, from the open book of the collective consciousness and its archetypes. Beyond these three, and synthesizing them, through freeing the Self from dependence on sense knowledge, is the awareness of the “Eternal Now”. However, this is anticipating. The senses in conjunction with mind give man all the preliminary knowledge of the not-self. The object of this process is to enable man to discriminate between the self and the notself. First he develops the sense apparatus, using the not-self to learn to respond to it. Then, he identifies himself with its many forms (not self), and finally he separates himself from the form, rejects it, and re-identifies himself with the Self, having expanded the awareness of that Self.

Sense knowledge at this stage is unified into acquired mental faculty, and further lessons from contact with the not-self are unnecessary. The process is one of growing discrimination through the use of the self-conscious lower mind, energized by desire, higher forms of desire developing higher forms of sense awareness, and so raising the vibration of lower mind till higher is touched and with its functioning a higher range of inner sense awareness develops. The inner spiritual senses continue to unfold with the more inclusive consciousness of Buddhic and atmic planes.

It will be seen that the growth and development of the senses is part of the process of mind expansion, and later of consciousness which utilizes but transcends mind.

## What is the Psychology of the Self?

Psychoanalytic self psychology provides the theoretical basis for most of the therapeutic benefits of contemporary psychoanalysis. While rejecting the primary importance of innate Freudian sexual drives in the organization of the human psyche, self psychology was the first major psychoanalytic movement in the United States to recognize the critical role of *empathy* in explaining human development and psychoanalytic change.

Psychologists on the subject have transformed the practice of psychoanalysis and psychotherapy by deepening the therapist's empathic attunement to the patient and describing fundamental human needs for healthy development,

particularly idealizing, mirroring, and twin-ship (or "alterego") needs. As a rule specialized psychologists in the field of the psychoanalytic have developed into the study of *self-object experiences*, experiences (usually with other people) that nourish the self and which define the experience of the self and self-esteem.

*Healthy narcissism* is the appearance of a strong, vital, cohesive self striving with ambition and ideals toward the full realization of a person's skills and talents. *Narcissism* is the appearance of a weak, vulnerable self attempting to maintain self-cohesion and bolster self-esteem.

Freud's method of free association within the *empathic ambience* of the consulting room can eventually develop into the analyses of *self-object transferences*. Disruptions in this ambience are analyzed as *empathic failures* of the analyst and must result in a restoration of the empathic ambience in order for the analysis to proceed.

Repetitions of this *disruption-restoration process* allow a person's sense of self to change and develop in fundamental ways and define the psychoanalytic process. *Inter-subjective systems theory* is a major contemporary school growing from self psychology. It is a *two-person* theory of psychology consistent with modern *systems theory* and self psychology. Psychoanalytic self psychology contributes to our understanding of a wide variety of topics in psychology and the social sciences, as well as philosophy, humanities and metaphysics.

Self-realization and self-improvement is a skill or talent like any other skill or talent, such as, playing an instrument, becoming a gymnast, being a chef, and so on and forth. Obviously, the more you put into honing your skill or talent, the better you master it. This is also true for your journey on the meditative path, self-understanding and empowerment...and here's the best part...it is something we all have a "knack" or natural ability to do. The reason we do not do it or even realize it is something extremely important and necessary, for a complete and fulfilling life, consisting of many factors. Some of these factors are, being too "comfortable" in our routine or the "learned" and familiar way of living (even if we do not really like it), lack of confidence and fear of the new and unknown. (Not to mention, we think we must search outside of ourselves to find the answers to our life, when, actually, the answers always come from within.) This is what it takes to know you...and knowing yourself from this deeper level is the starting point to everything else. Of course, you must, first, learn how to find your "inner voice", then, you can "tune" into it and live by your own personal choices.

You are the, actual, creator of your life... what you think, feel and believe are the "tools" you use to do this. You create everything that happens in your life...good

and bad...all of it...relationships, experiences, successes and failures. When you realize this, you can begin to re-establish how you think, what you believe and how to acknowledge and deal with your feelings (emotions)... then you can, slowly, develop and build a life you really want to have. Whatever you wish to obtain... always remember "It is not about the goal, it is about the journey"...life is about the actual living, not the destination. Goals are set to keep you challenged and motivated; however, it's all the actions you take in reaching the goal that help you to grow into the person you know you can be...the goal, actually, becomes the outcome of those actions and growth.

What is an intelligent man or woman? Someone who enters with ease and completeness into the spirit of things and the intention of persons, and who arrives at an end by the shortest route. Lucidity and suppleness of thought, critical delicacy and inventive resource.

The ideal which someone professes may itself be only a matter of appearance – a device for misleading his neighbour, or even deluding himself; The individual is always ready to claim for himself the merits of the badge under which he fights; whereas generally speaking, it is the contrary which happens.

The nobler the badge, the less estimable is the wearer of it. Such at least is the presumption. It is extremely dangerous oneself on any moral or religious specialty whatever. Tell me what you pique yourself on, and I will tell what you are not.

But how are we to know what an individual is? First of all by his acts; but by something else too – something which is only perceived by intuition. Soul judges soul by elective affinity, reaching through and beyond both words and silence, looks and actions.

However, the most important truth, for all of us to obtain, is that we achieve success and happiness through reaching our highest spiritual potential. When we understand that the only control we really have is with our, individual, selves and how we respond to every situation and relationship in life, we begin to realize what it means to create our own reality. Once we find and understand our true nature, we liberate ourselves and experience real freedom. This freedom enables us to look beyond ourselves and become more connected and loving towards others.



## Meditation Outline for Creative Meditation

### Preparation

Relax, establish a quiet rhythm of breathing and a calm throughout the physical body, feelings and mind.

### Dedication

Make an alignment and dedication to the Higher Self or Soul and its purpose;

### Reflection

Begin by saying the word “**Compassion**” (*or, whatever may be the theme of the meditation; however it is often helpful to repeat this at each stage of the meditation*). Reflect on it for a few minutes; Define it in various ways and try to arrive at a clear idea of what “Compassion” is and what it can do. (When a clear concept is reached, move on to the next stage. This keeps the meditation positive and creative.)

### Reception

Now lift the thoughtform of compassion into the ‘light’ of the higher or superconsciousness. Try to hold it there for a few minutes, keeping an open, listening, receptive attitude. Note down any new idea or impression that drops in to the consciousness. (Remember that at this stage it is impressions from the “**higher**” levels that are sought, not the product of the lower thinking.)

## **Creative Meditation**

With the help of the thought and impressions gathered in the two previous stages, now build a positive concept of Compassion. See its quality working out in some particular way in the world; imagine and visualize it influencing attitudes, changing situations; Consider how you can practically help its growth and emergence. Try to contribute with feeling as well as thought to its expression in some tangible way.

## **Invocation**

Frame in your own words the concept you have been working with and, using the energy of the will, affirm – aloud if possible –

**May Compassion motivate the minds and hearts and action of humanity.**

**So let it be.**



## **Our Aims**

1. To provide through our group “Meditation Triangles Unit” a coherent body of subjective workers as per three, through which energies of light, goodwill and nobility of purpose can be steadily directed on Earth.
2. To support and strengthen all efforts to facilitate the emergence of light and goodwill on Earth.
3. To sound forth with increasing clarity and wisdom the healing and Sacred Word “AUM” in true meditation for the welfare of Humanity.

Meditation Triangle Units, like other schools of esoteric study, like the Arcane School, the School for Esoteric Studies (New York), Theosophical Society, and others like-minded, introduce the student to the hidden treasure-house of knowledge (gnosis) and to the little powers of the mind. We teach the significance of the subjective life with its insistence on the material, may not overbalance and destroy the inner promptings of the real man, so causing

turmoil and discord where there should be peace and harmony and selfless service. For men as well as nations and races must cultivate both sides of their nature.

In a way above schools are for our day what the mysteries were to the old civilisations and point the way to initiation, passing on to the earnest aspirant such knowledge as shall equip him to manifest outwardly the One Life, the One Self and to do the One Work in a true service to mankind; This is the New Age Religion, the philosophy for men and women today.

For service is one of the most esoteric facts in the universe, is it not? To share His Life, the One Life manifested Itself and set the rhythm of service for every atom of substance to every other atom in the wide universe, the cosmos. This principle under its several laws, has been operated since the dawn of manifestation; down through the involuntary arc and up through the evolutionary arc to the present point, the give and take processes of the kingdoms in nature still a basic principle in evolution.

The service we can give through meditation is illustrated in another way by a widely used form of Meditation for the United Nations. In this the focus is given to that assembly of the countries of the world upon whose efforts the establishment of peace and international co-operation so greatly depends. We give it our subjective support and try to hold it in the light, invoking through it the peace so needed by mankind.



This is a room of the United Nations devoted to peace and those who are giving their lives for peace; It is a room of quiet where only thoughts should speak.

In the Headquarters building of the United Nations in New York is a Meditation Room. This was designed by Dag Hammarskjöld as a place of quiet where those of all religions and philosophies or just none could go to commune with whatever inner Power they recognized. It is a room of silence, where all who work at the United Nations, or who visit it, may go to attune their thinking with Reality, no matter by what name it is called.

In this room of silence is a central block of iron ore, which might be called an altar, and on it streams a shaft of light from an unseen source overhead. This symbolizes the light that can come to illumine the affairs of the world, and in this form of creative meditation we can visualize the shaft of light reaching into the minds of all who work in the Council Chamber and who are seeking to guide and aid the destiny of mankind.

### **The United Nations Room of Quiet**

We all have within us a center of stillness surrounded by silence.<sup>1</sup>

This house, dedicated to work and debate in the service of peace, should have one room dedicated to silence in the outward sense and stillness in the inner sense.

It has been the aim to create in this small room a place where the doors may be open to the infinite lands of thought and prayer.

People of many faiths will meet here, and for that reason none of the symbols to which we are accustomed in our meditation could be used.

However, there are simple things which speak to us all with the same language. We have sought for such things and we believe that we have found them in the shaft of light striking the shimmering surface of solid rock.

So, in the middle of the room we see a symbol of how, daily, the light of the skies gives life to the earth on which we stand, a symbol to many of us of how the light of the spirit gives life to matter.

But the stone in the middle of the room has more to tell us. We may see it as an altar, empty not because there is no God, not because it is an altar to an unknown god, but because it is dedicated to the God whom man worships under many names and in many forms.

The stone in the middle of the room reminds us also of the firm and permanent in a world of movement and change. The block of iron ore has the weight and solidity of the everlasting. It is a reminder of that cornerstone of endurance and faith on which all human endeavour must be based.

The material of the stone leads our thoughts to the necessity for choice between destruction and construction, between war and peace. Of iron man has forged his swords, of iron he has also made his ploughshares. Of iron he has constructed tanks, but of iron he has likewise built homes for man. The block of iron ore is part of the wealth we have inherited on this earth of ours. How are we to use it?

The shaft of light strikes the stone in a room of utter simplicity. There are no other symbols, there is nothing to distract our attention or to break in on the stillness within ourselves. When our eyes travel from these symbols to the front wall, they meet a simple pattern opening up the room to the harmony, freedom and balance of space.

There is an ancient saying that the sense of a vessel is not in its shell but in the void. So it is with this room. It is for those who come here to fill the void with what they find in their center of stillness. (*Dag Hammarskjöld*)

<sup>1</sup>Statement by Dag Hammarskjöld, UN Secretary-General (1953-1961) written for the dedication of the United Nations Meditation Room. The Meditation Room is open to the public. It is located to the right of the information desk as one enters the public area of the United Nations.



We can visit this room on the wings of thought at any time of the day, and a few minutes spent there, in company with the great band all over the world who are doing the same thing, can help to provide an inestimable force for good; from our own physical and spiritual meditation “centre” we can work along the following lines:



## **Short Meditation for the United Nations**

Entering the Meditation Room in thought, stand for a moment in its silence.

Imagine it as a central point of the councils of the world.

Visualise the room, with its symbolic altar in the centre and the shaft of light streaming upon it steadily from above.

Picture this light irradiating the minds of all those working in the Assembly and all who are in places of responsibility.

Holding this thought, send them goodwill as well as light, asking for wisdom and compassion to illumine them in their work.

Next, visualise this light and goodwill radiating out to all countries, peoples, places of conflict, crisis, suffering and need. See it resolving the difficulties, lifting the suffering, and after a minute's meditation on this say, aloud if possible, the following invocation or any other prayer that may be chosen.

May the Forces of Light bring Illumination to mankind.

May the Spirit of Peace be spread abroad.

May the Law of Harmony prevail.

May men of good will everywhere meet in a spirit of co-operation.

So let it be and help us to do our part.

Or

## **The Great Invocation**

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.  
From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.  
From the centre where the Will of God is known  
Let purpose guide the little wills of men--  
The purpose which the Masters know and serve.  
From the centre which we call the race of men  
Let the Plan of Love and Light workout  
And may it seal the door where evil dwells.  
Let Light and Love and Power restore the Plan on Earth.

OM OM OM

## **The Golden Rules in this New Age:**

Law of Right Human relations  
Law of Group Endeavour  
Law of Spiritual Approach

Principle of Goodwill  
Principle of Unanimity  
Principle of Essential Divinity

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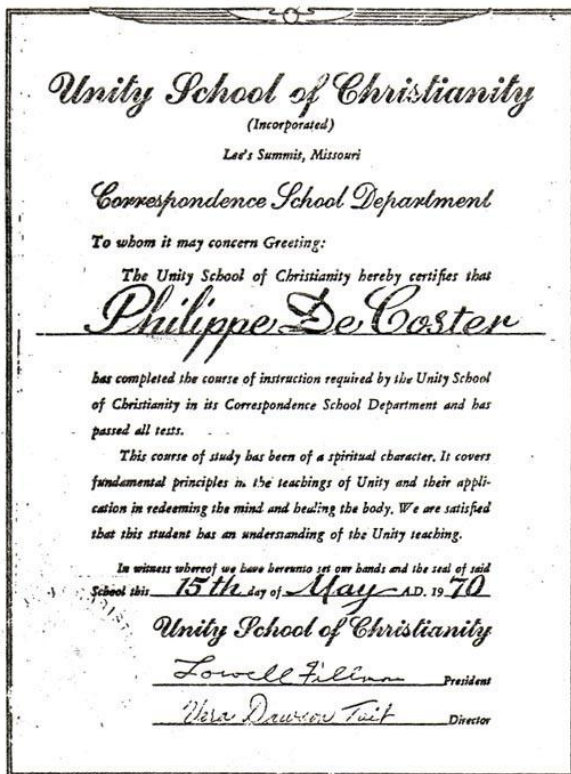
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<http://www.gita-society.com/language/french.htm>

<http://www.gita-society.com/language/dutch.htm>

[www.gita.be](http://www.gita.be) (website is no longer updated nor accessible by the moderator)

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